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DOCUMENTS CONCERNING REV. SAMUEL  
THOMAS, 1702-1707.

[In Vol. IV. of this magazine eight letters, written between August, 1702, and April, 1706, inclusive, by Rev. Samuel Thomas, first missionary to South Carolina from the Society for the Propagation of the Gospel in Foreign Parts, to officers of the Society, were published. The local history contained in those letters is considerably augmented by the following copies of such additional records concerning Mr. Thomas as are to be found among the records of the Society and in the British Public Record Office. The copying of these records was done by the late W. Noël Sainsbury, of the British Public Record Office, for Hon. John P. Thomas, Jr., of Columbia, S. C.]

[EXTRACTS FROM THE JOURNALS.]

[June 19, 1702, paragraphs 15, 16.]

resolved that Mr Samuel Thomas doe attend the above-said Committee with his testimoniall letters in order to be sent to South Carolina, and in case the Lord Bishop of London and the said Committee be satisfied in the qualifications of the said Mr Thomas

Resolved that this Society will allow him the yearly sum of fifty pounds to be continued for three years next ensuing over and above the Queen's bounty of twenty pounds.

[June 26, 1702, paragraphs 25, 26.]

Ordered that Mr Samuel Thomas doe attend the said Committee

Resolved that tenn pounds be given to the said Mr Thomas to be layd out in stuffs for the use of the wild Indians of

those parts of South Carolina where the said Mr Thomas is to reside.<sup>1</sup>

[July 3, 1702, paragraphs 7, 8, 12, 14.]

The report of the Committee relating to Mr Thomas being read

Agreed that the books subscribed by severall Gentlemen in Suffolk for the use of a Missionary in the West Indies to the value of £14. be given to Mr Thomas who is going to South Carolina, and the £13. subscribed in money by the same persons be also delivered to the said Mr Thomas he giving the Society credit for the same out of the Queen's Bounty money.

The Treasurer reported that the £10. given to Mr Thomas for the buying some stuffs to cloathe the wild Indians had been paid according to order.

Resolved that the summe of twenty pounds be given to Mr Thomas for his farther encouragement.

[August 21, 1702, paragraphs 1, 2.]

A letter read from Mr Samuell Thomas now at rye complaining of his misfortunes and ill usage of the Master of the Ship in which he goes to South Carolina.<sup>2</sup>

Resolved that the summe of twenty pounds be immediately remitted to the said Mr Samuell Thomas by Mr Hodges one of the Treasurers to the Society and in such manner as he shall think most proper.

[September 18, 1702, paragraphs 3, 4.]

Mr Hodges acquainted the Society that he had according to order remitted the sum of £20. to Mr Thomas.

A letter was read from the said Mr Thomas dated the

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<sup>1</sup> See pp. 280-281 of Vol. IV. of this magazine.

<sup>2</sup> See Vol. IV. of this magazine, pp. 221-223.

15<sup>th</sup> instant at Plymouth complaining of the ill usage of the Master of the ship and of his going in another bound for Virginia

[April 16, 1703, paragraph 11.]

The report of the Committee about M<sup>r</sup> Edward Marston's letter to D<sup>r</sup> Bray relating to M<sup>r</sup> Thomas one of the Societys' Missionarys to South Carolina having been read Resolved that it be a standing order of this Society that if any Minister sent over to the Plantations with an allowance from this Society to any particular place shall fix himself in any other place by the direction of the respective Governor or otherwise this Society will not continue the allowance to the said Minister until the said change shall be approved of by the Society.

[June 18, 1703, paragraph 18.]

A letter from M<sup>r</sup> Samuell Thomas in Carolina dated 29. January 1702 to D<sup>r</sup> Woodward <sup>3</sup> excusing his going among the Indians and praying the Society to continue him in the place where he now is &c. together with a bill of £20. drawn upon the Society and pay-able to M<sup>r</sup> Burkit as part of his salary and desiring £10. more which will compleat his first years sallary.

Ordered that the Treasurer do pay the said £20. to M<sup>r</sup> Burkitt and £10. more to the said M<sup>r</sup> Thomas in full of his first year's allowance.

[October 15, 1703, paragraphs 6, 7.]

A letter from M<sup>r</sup> Robert Stephens of Goose creek in Carolina to the Lord Bishop of London was read giving an account of M<sup>r</sup> Thomas' arrivall in those parts as also a very good character of him.

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<sup>3</sup> Vol. IV., pp. 225-227.

Ordered that the Secretary do write to the said Mr Thomas to know what provision is made for him by the Governor of Carolina.

[August 18, 1704, paragraph 17.]

A letter from Mr Thomas of Carolina to Dr Woodward dated 10<sup>th</sup> of March 170<sup>3</sup>/<sub>4</sub><sup>4</sup> being offered to the Society, it is ordered that it be referred to the Committee to consider how far it is fitting for the Society to continue the allowance of the said Mr Thomas he being in the service of Sir Nathaniel Johnson and wholly supported by him.

[October 20, 1704, paragraph 1.]

A letter from Sir Nathaniel Johnson to the Lord Bishop of London relating to Mr Samuel Thomas was read as also another from his Lordship to Mr Stubbs, agreed that this matter be further considered when his Lordship shall next attend.

[September 21, 1705, paragraphs 7, 8.]

Dr Woodward acquainting the Society that Mr Samuel Thomas one of the Societys' Missionaries in South Carolina attended at the door, he was called in, and laid before the Board the testimonials of Sir Nathaniel Johnson Governor of Carolina, and a letter from the said Governor and Council to the Lord Bishop of London which were read; the said Mr Thomas informed the Society that Colonel Nicholson the late Governor of Virginia had given thirty guineas to be laid out in books for six Parishes in South Carolina and £20. more to be distributed amongst the Ministers that shall go over to the said six Parishes.

A Motion being made that the salary of the third year due to

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<sup>4</sup> Vol. IV., pp. 278-281.

the said M<sup>r</sup> Thomas may be paid to him. Agreed that this matter be farther considered at the next meeting when the Lord Archbishop of Canterbury shall be present.

[October 19, 1705, paragraph 2.]

Ordered that the case of M<sup>r</sup> Samuell Thomas be adjourned till the next Meeting of the Society, and that the said M<sup>r</sup> Thomas have notice to attend at the same time.

[November 16, 1705, paragraph 2.]

M<sup>r</sup> Samuel Thomas attending according to order was called in and gave the Society an account how he was supported in Carolina whilst he was with Sir Nathaniel Johnson and it appearing that the said M<sup>r</sup> Thomas had had but a mean allowance from Sir Nathaniel and the Inhabitants of Carolina and that he had deserved well from the Society, ordered that the third years allowance amounting to fifty pounds be paid to the said M<sup>r</sup> Thomas.

[December 21, 1705, paragraphs 4, 5, 6.]

The Minute relating of the last Meeting relating to M<sup>r</sup> Samuel Thomas being read, the Secretary reported that the said gentleman had attended the last meeting of the Committee and laid before them a Memorial of the state of the Church in South Carolina which having been considered by them, it was agreed to move the Society that the said Memorial might be read at the next general Meeting, and the said M<sup>r</sup> Thomas attending was called in, and gave the Society an account of the substance of the above mentioned Memorial, Ordered that the farther consideration of the s<sup>d</sup> Memorial be referred to the Committee.

Agreed that the sum of fifty pounds  $\text{p}$  annum during three years be allowed to the said M<sup>r</sup> Thomas upon condi-

tion that the said M<sup>r</sup> Thomas do continue in the same place and upon the same foot he is in at present and that his s<sup>d</sup> allowance do commence from the time that his last Mission expired and that the sum of £15. be farther allowed towards the charge of transporting himself and family together with the usual allowance of £10. 5. for a Library and for small books.

The said M<sup>r</sup> Thomas acquainting the Society with the great abuse of employing the Negroes and other Slaves in their usual labours on the Lord's day. Ordered that the Secretary do lay the same before the Lord Bishop of London, and ask his Lordship's advice, for the remedying the said great abuse.

[January 18, 1706, paragraph 7.]

The Secretary reported from the Committee of the 7<sup>th</sup> instant to whom M<sup>r</sup> Thomas his Memorial was referred, that they had considered of the same and agreed to represent to the Society that the said Memorial is a very full and satisfactory account of the state of the Church in S. Carolina, and to move that the s<sup>d</sup> Memorial be registred among the rest of the Society's Papers for the perusal and information of such Members as have not seen it. the Society agreed with the Committee in the s<sup>d</sup> Report.

[February 15, 1706, paragraph 11.]

The Secretary also reported from the said Committee, that M<sup>r</sup> Thomas having informed them of a clause in a late Act of the General Assembly in South Carolina past the 4<sup>th</sup> Nov<sup>r</sup> 1704 entitled An Act for the establishment of religious worship &c. importing that the Rectors or Ministers shall be removable by authority of certain Commissioners or the major part of them upon complaint made by the Inhabitants &c. the Committee were of opinion that the Ministers of that Province will be too much subjected to the

pleasure of the People, and that they therefore agreed to recommend this matter to the wisdom of the Lord Archbishop of Canterbury and Lord Bishop of London to take such care therein as they shall think proper. Also that Mr Thomas had farther acquainted them that the Governor, the Majority of the Council and several of the Assembly in S. Carolina did assure him, that if the Lord Bishop of London would be pleased at any time to send over a Commissary or Superintendent of the Clergy they would be willing to give their consent for the repealing the aforesaid clause, and that he the said Mr Thomas having also attended the Lords Proprietors of South Carolina at their last Meeting, the major part of their Lordships did declare that they have already recommended to the Government of South Carolina the repealing the said clause of the aforesaid Act. The Society being informed that the said Mr Thomas attended without, he was called in, and discoursed in relation to the abovementioned matters and several paragraphs of a printed Pamphlet containing several copies of Acts of Assembly, Charters, Letters &c in South Carolina were read, as also several clauses in an authentic Copy of the abovementioned Act: and the Society having seriously taken into their consideration the great abuses and inconveniences that may arise whilst such an Act is in force in the Government of South Carolina; resolved that this Society will put a stop to the sending any Ministers under the direction and Allowance of this Corporation into those parts till they are fully satisfied that the above mentioned Clauses in the aforesaid Act are or shall be rescinded, and that the matter be put into an ecclesiastical Method.

[ May 17, 1706, paragraph 18.]

The Secretary reported that he had received a Memorial from Mr Samuel Thomas and several letters since the last Meeting. Agreed that they be referr'd to the Committee to be considered and reported at the next Meeting of the Society.



[June 21, 1706, paragraph 10.]

Also that having read a Memorial of M<sup>r</sup> Sam<sup>l</sup> Thomas containing an answer to the charge against him by M<sup>r</sup> Marston Minister of Charles Town in South Carolina, in a late printed Pamphlet, it was their opinion that there are several particulars in the said Memorial worthy the notice of the Society. And also having read a letter from M<sup>r</sup> Stevens of South Carolina relating to the affairs of the said M<sup>r</sup> Thomas there they had agreed that both the said Memorial and letter should be laid before the Society. The said Memorial and letter being very long, Ordered that the Secretary do prepare an abstract of the same against the next Meeting, and in the meantime lay the originals before his Grace the Lord Archbishop.

[July 19, 1706, paragraph 8.]

The Secretary produced an abstract of M<sup>r</sup> Stevens' letter &c. and of M<sup>r</sup> Thomas' Memorial, which were read, Ordered that the Secretary do send a copy of the said Memorial to M<sup>r</sup> Marston Minister of Charles Town in South Carolina.

[April 3, 1707, paragraph 6.]

The consideration of the report of the Committee made at the last Meeting relating to Carolina being resumed, two letters were read from Sir Nathaniel Johnson and the Council to the Society dated 16<sup>th</sup> Sept<sup>r</sup> and 16<sup>th</sup> December 1706. signifying their thanks for the Missionaries lately sent over and that they had repealed the Church Act &c and had raised the Establishment of their Ministers from fifty to one hundred pounds £ ann.: and that they wanted four more ministers and that they had writ to D<sup>r</sup> Bray to desire him to accept the living of Charles Town Also another from M<sup>r</sup> Robert Stevens to the Society dated from Goosecreek 21. Feb: 1705/6. also another from D<sup>r</sup> le Jau to the Secre-

tary dated 2. Dec: 1706<sup>5</sup> from S<sup>t</sup> James Goosecreek in S. Carolina, giving an account of his arrival there, of the death of M<sup>r</sup> Samuel Thomas of the sickness of M<sup>r</sup> Dun, of an invasion and defeat of the Spaniards of the great civilities shewn to the Missionaries by the people of the Country, of the goodness of the s<sup>d</sup> Country and also the Copy of an Act to repeal several Acts therein mentioned, also another Act entitled An Act for establishing the Church of England and for a maintenance for ministers &c. were severally read, agreed that the consideration of the above mentioned letters and Acts be adjourned to a fuller meeting.

## [TESTIMONIALS.]

[1702.<sup>6</sup>]

We whose names are hereunder written, being requested to deliver our sentiments of Samuell Thomas of Ballydon near Sudbury do most willingly declare we esteem him to be a person of eminent piety such his conversation spake him to be whilst resident amongst us, both when in his single capacity and in his married state, and that for diverse years; he now (as we suppose) making near approaches to thirty And he gave proof of his great knowledge in the things of God, and mysteries of the Kingdom in frequent Conferences in the Religious Society and so farr as we could discern, he behaved himself very prudently, and with great zeal for the promoting the interest of Holyness, and did exceedingly in his place farther the Gospel reception and advance, and that by his life, his serious advice and pressing persuasions By which means he drew many to attend upon the preaching of the word, and to frequent the Sacrament and did shew himself alway to be of a meek disposition and an entire lover of

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<sup>5</sup> See Vol. IV., p. 285, note 5.

<sup>6</sup> See extract from journal of the Society F. P. G. F. P. for June 19, 1702, *ante*, p. 21.

the King, and thoroughly conformable to Ecclesiastical Constitutions and the doctrine of our Church, and whom we conceive may be very instrumental for the converting and building up of souls through a divine assistance and blessing for which we heartily pray.

Nath: Burrell of Glemsford, Rect.

Ew. Thomas Cur: of Denham

Sam<sup>l</sup> Farr Vic<sup>r</sup> of Stone Markett.

W<sup>m</sup> Burkitt Vic<sup>r</sup> of Dedham. [No. XVII.]

[1705.<sup>7</sup>]

Mr Samuel Thomas his Testimonials from Carolina.

South Carolina

By the right Hon<sup>ble</sup> Sir Nathaniel Johnson Knt ,  
Governor of South & North Carolina; and by the  
Hon<sup>ble</sup> Members of the Council.

These are to certify unto all persons that the Bearer hereof the Rev. Mr Samuel Thomas for some years past hath been one of the Ministers of the Church of England in South Carolina and that during his residence here he hath lived a religious and virtuous life, & by his diligent and constant preaching hath done much good in this Province, and hath now the leave and consent of the Governor and Council of this Province to go to England in order to settle his own affairs there and then to return again with his family to this Province to exercise his ministerial Function here, and is also further empowered and desired by the said Governor, Council and Parliament to make choice of five such persons as he shall think fitt, learned, pious and laborious Ministers of the Church of England to officiate in the vacant Parishes, pursuant to a late Act of Parliament for the encouragement of the Public Worship of God according to the Church of England in this Province, and in the behalf of the said Governor and Council

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<sup>7</sup> See extract from journal of the Society F. P. G. F. P. for September 21, 1705, *ante*, p. 24.

recommend such Persons as he shall so make choice of to the Right Hon<sup>ble</sup> and Right Rev: Father in God Henry Lord Bishop of London for his Ldp's approbation. In testimony of the truth of the above written we have hereunto set our hands and the publick Seal of this Province this 21<sup>st</sup> day of April in the fourth year of the reign of our Sovereign Lady Anne by the Grace of God of England, Scotland, France and Ireland Queen Defender of the Faith &c and in the year of Our Lord one thousand seven hundred and five.

N. Johnson.

Ja: Moore

Tho. Broughton

Nicholas Trott. [No.

#### LXVIII.]

##### [ACCOUNT OF THE CHURCH IN SOUTH CAROLINA.]

A memorial relating to the State of the Church of England in the Province of South Carolina, offered humbly to the consideration of the Hon<sup>ble</sup> Society for Propagating the Gospel in Foreign Parts. <sup>8</sup>

By their humble and faithful Missionary

Sam<sup>l</sup>. Thomas.

The first and chief Parish in South Carolina is Charles Town which is a large Parish and hath a very honourable maintenance for the Minister, but it being at present under the pastoral care of M<sup>r</sup> Marston who hath been there for five years, I forbear to say anything of its inhabitants or their sentiments, as to religion.

The next Parish to Charles Town is Goose Creek, one of the most populous of our Country Parishes containing (as near as I can guess) about 120 familys in which Parish live many persons of considerable note for figure and Estate in the

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<sup>8</sup> See extracts from journal of the Society F. P. G. F. P. for Dec. 21, 1705, and January 18, 1706, *ante*, pp. 25 and 26.

Country, many of which are concerned in the Government as Members of the Council and Assembly, most of these Inhabitants are of the profession of the Church of England, excepting about five familys of French Protestants who are Calvinists and 3. Familys of Presbyterians and two Anabaptists.

Here is a small Church for some years erected by some few of the Chief Inhabitants in which they had divine service and sermons & sacraments as often as they could procure a Minister to officiate. I officiated there constantly once a quarter at which times I always administered the Blessed Sacrament of the Lords Supper, the number of Communicants were about 30. of which one was a Christian Negro man.

The Church of Goosecreek was very well frequented as often as any of our Ministers officiated there. The number of Heathen Slaves in this Parish I suppose to be about 200. twenty of which I observe to come constantly to church, and these and several others of them well understand the English tongue and can read.

The next Parish to Goose Creek is that upon the western branch of Cooper River, in this Parish there are two general Settlements, one called by the name of Watboe and the other called Wampee; this parish contains about seaventy families, there was no church in this Parish during my stay in Carolina, but there is a church now building in this and every other Parish by order of the Government, who have by an Act of Assembly appropriated several sums for this end, In this Parish I officiated one Lord's day in the month & one week day in the month, in some of the Planters houses or in the summer under some green tree in some airy place made convenient for Minister and people.

There are in this Parish about forty families of the profession of the Church of England, and 30. Families who dissent from the Church, these are more generally Anabaptists, and they have a preacher of that sort among them, one Lord's

day in three; my congregation here consisted of about 80. persons and sometimes near 100. the Dissenters frequently making a very considerable part thereof, they coming to our Churches when their own Ministers did not preach. The number of communicants with the church of England were 20. the number of heathen slaves in this Parish are about 180. three only of w<sup>ch</sup> are christians. The next Parish to this is situated upon the eastern branch of Cooper river which Parish I by order of the Hon<sup>ble</sup> Governor had the care of and did constantly officiate in 3. Lord's days in 4 throughout the year and two week days in a month, the number of Inhabitants in this Parish are about 100. families 80. of which are of the profession of the Church of England & about 20. Dissenters from the Church, 17. of which Presbyterians, 2. Anabaptists, and 1. Quaker.

The number of those who attended constantly upon the Lord's day service were generally 100. and upon those days on which the Lord's Supper was administered 140. The number of Communicants in this Parish 45, the number of heathen slaves 200. of which 20. have by my encouragement learned to read and I hope by God's grace will with many others be fitted for Baptism and the Lord's Supper upon my return. Here is one church already erected (since my arrival) by the peculiar direction and religious care of Sir Nathaniel Johnson and at the charge of the Parish. The next Parish to this is situated upon a river called Wandoe, and contains about 100. families, 60. of which are of the profession of the Church of England and about 40. Dissenters from the Church which are Presbyterians; here has been a small church for sometime erected, but the Pople has never had a constant Minister, The congregation when there is a Minister to officiate consists of about 70. The Lord's Supper has never been administered: the number of slaves may be about 100. not one of them. Christian or preparing for it.

The next Parish to this is situated upon Ashly river and con-

tains about 100. families, in this Parish there never hath been a Minister settled, so that at present but few of the People are in the interest of the Church of England; here are in this Parish many Presbyterians and Anabaptists, and but about 30. families of the profession of the Church of England. Here has been no church nor has the Lord's Supper ever been administered here: the number of slaves may be about 150. but one of them a Christian which I instructed and baptized.

The last Parish in Carolina is situated upon a river called Stono, it is very large and extensive being the only Parish in that County, which we call Colleton County, in the Southern parts of this Parish are settled about 60. families of Dissenters, Presbyterians and Anabaptists, but in the northern part thereof near Charles Town are about 40. families who profess themselves of the Church of England, here is no Church nor Minister, the Lord's Supper hath never been administered here: In this Parish are about 150. slaves not any of them Christians.

I crave leave further to acquaint this Hon<sup>ble</sup> Society that the Province of S. Carolina is but very lately divided into Parishes by Act of Assembly procured by the religious care of our present excellent Governor Sir Nathaniel Johuson, and that it is entirely owing to him and the present Members of the Council and Assembly that there are any salaries settled upon Ministers of the Church of England, for there being so many Dissenters in the Province (many of which have always been in the Government) it was a work of no small difficulty to get an Act to pass in favour of the Church of England clergy, especially for their having a publick salary, which those who dissent from us violently oppose in those parts of the world.

The present Government of South Carolina hath given us a very high instance of their zeal and affection for the Church of England as by law established, in what they have at present done for the encouragement of the publick worship

of God according to our most excellent Church, for the present war having obliged us to be at very great charges in fortifying our Town, and in providing Stores of ammunition to prevent our being surprized by the enemy, these with some other occasional charges had so emptyed the Treasury that it was indeed a work of almost insuperable difficulty to get a fund appropriated to the Service of the Church.

South Carolina is but an infant Colony, and their Treasury at best but small out of which they have at present appropriated £2000. to the service of the Church for the building six churches, and as many parsonage houses, and buying Glybeland, so that for every particular Parish, the Publick disburse £333. and £50. annually for all the six Parishes, which considering the present circumstances is very extraordinary, and perhaps such instances of zeal can hardly be paralld in those parts of the world.

I now beg leave to offer some brief remarks upon this account of the state of the Church in South Carolina to the consideration of this honorable Society.

First, By this account it is sadly evident how destitute our Brethren of the Church of England in South Carolina are of spiritual guides and Publick Ordinances, and in how much danger they are of famishing in grace for want of the word and sacraments, or to be led aside to error while destitute of the public ministry to confirm them in the truth, for as circumstances are at present in this our Province not one person in 20. among those who profess themselves of the Church of England can have ordinarily, the benefit of the word and sacraments from a church of England minister, the Dissenters have at present 4 ministers among them besides one Anabaptist Preacher lately gone in to Carolina from Biddiford in the West of England, and I am informed that 3. or 4. more dissenting Ministers are going for Carolina in the Spring, all which (I humbly conceive) makes it very needful that our church of England members be provided with pious and painful divines such as will live exemplarily and preach prac-



tically and constantly, and catechise frequently that so their people may not be tempted to put themselves under the conduct of those who differ from us, as we have great reason to believe they will if they see themselves neglected.

I further remark to this Hon<sup>ble</sup> Society that altho' the Province of Carolina hath done very much for the encouragement of Church of England Ministers (considering their present circumstances) yet is the provision which they have made but mean in itself, and such as will scarce support a Minister and his family if there, much less will it be any motive to clergymen to leave England and to submit to the fatigues of a long and hazardous voyage while they are in any tolerable circumstances here in England, for the salary which the Country allows is but £50.  $\text{p}$  annum in Carolina money which makes but about £33. sterling and the Parishes not being populous their perquisites will not amount to anything considerable. It is therefore humbly begged that this venerable Society would out of their most Christian charity and noble bounty think of making some augmentations to these salaries or of continuing an annual assistance to these Ministers which they in their great wisdom & goodness shall think most fit and I cannot but inform this hon<sup>ble</sup> Board that the Government of Carolina hath assured me that as soon as it is possible to be done and their circumstances will admit, they will themselves by an additional Act make such further provision as shall capacitate their clergy to live comfortably without any assistance from England, I have before observed that the Government of Carolina has been at great pains and cost in building houses for their Ministers and in setting out Glebes in every parish, I therefore humbly propose to this Hon<sup>ble</sup> Society that if they would think fit to advance any sums to stock the same Glebes with negroes (which might be a stock unalienable) it would save the Society much money in allowing Pensions to their Missionarys and would be a very considerable augmentation to the value of their living, it is certain the present maintenance (tho'

very liberal considering the circumstances of the Province) is not sufficient to encourage any person to settle there with a Family. I further remark to this Hon<sup>ble</sup> Society who I well know delight in doing good and will rejoice to hear that the Church and Kingdom of Christ are enlarged that from the account that hath been given there seems to be a prospect of bringing many of the Indian and Negroe slaves to the knowledge and practice of Christianity, I have here presumed to give an account of 1000. slaves belonging to our English in Carolina, many of which are well affected to Christianity so far as they know of it, and are desirous of Christian knowledge and seem to be willing to prepare themselves for it in learning to read for which they redeem time from their labour, many of them can read in the Bible distinctly and great numbers of them were learning when I left the Province, and that which I have often reflected upon with pleasure is, that among many of our ignorant slaves there is a great freedom from immorality, so that in some Plantations of fifty or sixty slaves we find not a drunkard, nor a profane swearer among them, which aversion to vice, I hope may be some preparation for Christian virtues, when they shall know their duty and obligations thereunto and the means of attaining them, now if every one of these Parishes be so happy as to have a prudent, pious and zealous minister settled in it, they might very easily redeem time from their study for the instruction of these poor slaves and I verily believe and hope by God's blessing many of these might be brought into the folds of Christ, were we so happy as to have men of true piety, zeal and prudence sent upon this evangelical design. There is but one remark more which I shall trouble this ven<sup>ble</sup> Body with, and that is the different temper which a Minister in the Province of Carolina will find in the people belonging to his charge, for here in every Parish are many professing christianity and many heathens, among our English inhabitants are many of considerable learning, good judgment and acute parts, and many very ignorant and

mean in their attainments, again there are some truly religious and conscientious and others haters of religion and practical Godliness: yet further there are some who are heartily in the interest of the Church of England, and understand and approve its constitutions, and there are others who are not positively determined as to their choice who have not actually put themselves under the Conduct of either our Ministers or of those who differ from us, and there are lastly more than a few that do dissent from us and join in comunion with the Presbyterians, Independants and Anabaptists of all which there are considerable numbers in the Country, and this I humbly remark to this ven<sup>ble</sup> Society that hereby they may be the more sensible of the necessity there is of their Missionarys being duly qualified to treat with all possible advantage with Persons of this differing temper and profession. I humbly say that I found by experience that by a diligent application in the dutys of my Function, and with the blessing of God upon my endeavours, the labours of my ministry have been effectual upon those under my charge. I count it no small happyness that I have been engaged in this Christian employment under the encouragement of this Ven<sup>ble</sup> Society and I now return to offer not only my own thanks for their generous allowance but also the thanks of the whole Province who are very sensible of the obligations they owe to this hon<sup>ble</sup> Society and indeed during the whole time of my Mission I have had such frequent and blessed opportunities of doing good and such real love and respect from my People that I purpose with all speed to return thither with my wife and children, and tho' the maintenance already settled be but small for the provision of a family, and the transporting my family will be a very great charge and burthen, yet I doubt not but God's Providence will support me comfortably, and I humbly recommend my present circumstances to the consideration of this truly hon<sup>ble</sup> and charitable Society not presuming to make any particular request after they have so liberally encouraged

my past services, but with hearty prayers for all possible success to their most noble and christian pains, I subscribe myself with profound respect and gratitude their faithful and humble Missionary

Samuel Thomas.

P. S. There is one thing more which I think it my duty to observe to this Hon<sup>ble</sup> Society and it is a relation I received from a Master of a ship belonging to N. England who acquainted me that the last year, there went out Bachelors of Arts near 20. young men from their college, all or most of whom he assured me would gladly have accepted episcopal Ordination if we had been so happy as to have had a Bishop in America from whom they might have received it, but being discouraged at the trouble and charge of coming for England, they accepted of authorities from the Dissenting Ministers and are all dispersed in that way. [No. LXXIV.]

[MR. THOMAS'S REMONSTRANCE.]

Mr Samuel Thomas's Remonstrance in justification of himself.

To the Honorable Society for Propagating the Gospel in Foreign Parts. <sup>9</sup>

The humble Representation of Samuel Thomas their diligent and faithfull Missionary, containing a just vindication of himself from the false Calumnys of Mr Edward Marston Minister of Charles Town in South Carolina with a true character of the said Mr Marston, honestly designed to prevent the venerable Societys being imposed upon by his misrepresentations.

May it please this Hon<sup>ble</sup> Society

With all due respect and humble submission to this Ven<sup>ble</sup> Body I beg leave to make my just defence against

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<sup>9</sup> See extracts from journal of the Society F. P. G. F. P. for May 17, 1706, and June 21, 1706, *ante* pp. 28 and 29.

the unjust and false charges brought against me by M<sup>r</sup> Edward Marston Minister of Charles Town in South Carolina in a late printed letter of his, I have not seen or read the said letter, but the substance of those particulars which concern myself were read by the most reverend President in the Vestry at S<sup>t</sup> Lawrence the last time you convened there, and are as followeth.

1. That I did not settle among the Yamonsee Indians according to your design in sending me.
2. That I removed M<sup>r</sup> Kendal who he intimates upon my arrival and proceedings became distracted.
3. He would insinuate that my ignorance of the Canons and Constitutions of the Church of England and want of courage to reprove vice, were the things which most recommended me to the favour of the Government.

I beg leave to make the following answer

First, as to my not going among the Yamonsee Indians, I acknowledge that the circumstances of these poor was mentioned to me by my Lord of London and D<sup>r</sup> Bray before I left this Kingdom, they were represented as a sort of civilized Indians well disposed for the reception of Christianity, and I must confess that I thought the design of bringing poor dark heathens to the Knowledge of Christ and his holy religion by w<sup>ch</sup> they may attain eternal salvation, did appear to me so highly acceptable to Almighty God, that I was very glad of and much affected with my mission and did design to pursue it with great vigor and an humble dependance upon Almighty God for His assistance and blessing.

By the great Providence of God I arrived safe in the Province of South Carolina, upon the day of our Blessed Lord's nativity Anno Dm. 1702. at which time war being proclaimed with France and Spain I found these very Indians in conjunction with our Carolina forces gone upon an Expedition to S<sup>t</sup> Augustin a Spanish Fort in Florida about 300. miles from our English Settlements in South Carolina, they did indeed in a short time after my arrival return from

this Expedition, but they being settled upon our Frontiers between us and the Spanish Indians, having been engaged in a state of war ever since nothing being more common than their and the Spanish Indians making frequent incursions upon each other in the Night, that all Persons who knew these Indians assured me that they had neither leisure or dispositions to attend to Christian Instructions, and that a Missionary could not in this time of war reside among them without the utmost hazard of his life, it being common for the Spanish Indians to steal upon them in the night and kill some and take others Prisoners, and these Prisoners are some of them burnt alive and others sold to the Spaniards for slaves; this was one great discouragement to my settlement among them during this war.

Secondly that the Indians understood not the English tongue, that their language is barbarous, savage and extream difficult to attain, there being no grammar or rules for the learning that particular Indian tongue, so that it would probably take up one year at least to attain any tollerable knowledge thereof, and then even when one has attained to a perfection therein, yet is this language utterly void of such terms as we express the most necessary truths of Christian religion in, they have no word for God or Heaven, or Kingdom for a Mediator or for his death and satisfaction, and many other things of greatest importance in Christian Religion, and this I was fully convinced of by a Translation of the Lords Prayer into that language which was performed by a gentleman who had long traded among them and was a compleat master of their tongue, where insted of Our Father which art in heaven, the best sense that he could make of it in their words was, Our Father which art a top, and instead of Thy Kingdom come, he translates thy great Town come, which I conceive are very improper expressions to convey to them the genuine sense of this most divine prayer, the great improbability of any success upon this account also was another discouragement to my settling among them.

Thirdly I did not settle among the Indians because I found as great numbers of Heathens who stood in equal need of Christian Instruction and were much more capable of receiving it than these Indians, I mean the Negroe and Indian Slaves in our Parishes.

The several Nations of Indians in Carolina are generally small, most of them not consisting of more than fifty, the Yamonsea Indians are indeed more numerous there being, as I am informed near 200. of them. Admit then that a Missionary were qualified to converse with them in their own tongue, yet would he after all his pains be capacitated to treat with but one Nation of Indians, and if that one Nation will not hearken to Instruction (as we have just reason to fear) then is all his labour in attaining their tongue lost, for every Nation of Indians has a different dialect and that so independant on each other that the being a perfect master of one Indian Tongue is not the least advantage toward the knowledge of another, so that suppose I had denyed myself the comforts of my life as a Christian, the benefits I mean of God's Ordinances publickly dispensed, and had hazarded my life and health by living among these poor Savages, and in one years time had made myself perfect master of their Tongue, after all I should have been capacitated to treat with one Nation of Indians only, and yet as I observed before have been at a very great loss for words to have expressed things of highest concern, Whereas there are in the Province of South Carolina somewhat more than one thousand slaves, eight hundred of which can speak English tollerably well, and are capable of Christian Instruction, many of 'em are desirous of Christian knowledge, great numbers of these can come to the places of our Publick Worship, and as I have formerly acquainted this Ven<sup>ble</sup> Body, there is a probability of enlarging the Church and Kingdom of our dear Lord very considerably by bringing these heathens to the faith, whenever we shall be so happy as to have our Parishes supplied by men of true piety and zeal, who will with great diligence

and an humble dependance upon Almighty God set about it. Of these heathen Slaves I had in the Parish of which I was Minister at 200. a number greater than that of the Yamonsea Indians and I had a much fairer prospect of doing good among them than among the Indians. If it be asked what service I have done among these Heathen Slaves, I answer, I prevailed with several of them to cease their ordinary work upon the Lord's day, a thing very common among them before my time, I persuaded them to put them selves under the means of Publick Christian Instruction, many of them by my encouragem<sup>t</sup> have learned to read, I informed several of them in their duty to God and to one another, and I found they made conscience of practising accordingly, some few of them by my instructions became desirous of baptism and by God's blessing upon my endeavours fit subjects of that Holy Institution, accordingly I admitted them into the Church thereby, and that I did not much more for them in which I might have been like to have had success was not for want of a will but for want of leisure and opportunity being obliged to such frequent exercises of the dutys of my Function among our English Settlers as I shall show more fully in my next particular; this then is the third reason which I offer for the satisfaction of this Hon<sup>ble</sup> Body why I did not go among the Yamonsea Indians, because I found a greater number of poor heathens in the Parish where the Providence of God directed my residence who were more capable of receiving Instruction than the Indians, and more like to be influenced by it. Certainly all endeavours of propagating Christian religion among Heathens are very laudable in the sight of God and good men, but I beg the freedom to say that I am well assured that any impartial man who knoweth our American Plantations, must and will say, that it is as great a charity and much more practicable to propagate Christianity among our poor slaves in our own Plantations as among the wild Indians in the woods, and will further conclude with me that if Missionarys be sent to seek Indians in



the Woods and our poor slaves be neglected at home, as they have been for time past, then the fairest prospect of promoting Christian Knowledge is neglected, and that pursued which is attended with insuperable difficulties and the highest improbabilities, I further add that I verily believe this Honor<sup>ble</sup> Society will find by experience that those Missionarys which they send among and confine to the Indians will but lose time and receive their salaries for no service.

Fourthly, the last reason which I humbly offer to your consideration for my not pursuing my Mission to the Indians is the great and pressing necessitys of many of our poor Christian Brethren in that Province who were in a spiritual sense almost fannished for want of the word & Sacraments.

Soon after my arrival in the Province of South Carolina I went to wait upon our Governor Sir Nathaniel Johnson, who after he had informed me of the impossibility of fulfilling my Mission as it related to the Indians for the reasons first mentioned, with very great kindness invited my residence at his house to officiate duly as Chaplain and to read Prayers, preach and administer the Holy Sacrament to his Neighbours upon the Lord's day, who stood in very great need of Ministerial Instruction; Sr Nathaniel lives at the head of Cooper River, a river the best settled of any in the Country, and from his dwelling down so far as Charles Town which is near sixty miles in length are some hundreds of English settled, and here was no Minister beside myself: I found the first time I preached amongst them that my poor labours were very acceptable to them, and did excite in them a vehement thirst after God's Ordinances ministerially dispensed These People had never enjoyed a settled Minister, the Lord's Supper had not once been administered to them (many of their children were unbaptized, a great number of people for want of spiritual guides were gone over to the Anabaptists and to other Sectaries and which is yet worse many of 'em had almost laid aside the profession of religion and forgot that they were

Christians by name, the Lord's day was almost universally profaned, and many scandalous irregularities abounded, Children were brought up in the grossest ignorance for want of catechizing, in a word the people who were born of Christian parents, being in such a wilderness and so destitute of spiritual guides, and all the means of Grace were making near approaches to that heathenism which is to be found among Negroes and Indians; in this deplorable state I found many in this poor Province, but finding them desirous of my poor assistance, and there being no other Minister in the Province from whom they could have help I did conclude it my duty to continue among them and I am very well assured this Hon<sup>ble</sup> Society would have concluded so too, had they been eye witnesses of their misery as I myself was.

I doubt not but you will grant that to prevent the growth of impiety & heathenism among Christians, is a service by which Almighty God is as highly honored as by propagating Christianity among heathens themselves, pious and serious persons in the Province did expressly declare to myself and others upon all proper occasions that I certainly did that which most redoun'd to the 'honour of Almighty God the true interest of religion, and they thought to the satisfaction of my Superiors too, by staying among the poor distressed English who knew how to prize and improve my ministerial labours.

If it be asked how I employed my time and what service I did among these English I answer I bless God His grace enabled me to show myself a diligent and faithful Missionary among them, The parish was large and I was obliged to preach to three congregations so that I could be with each congregation but one Lord's day in three, and finding that the people stood in need of more constant instruction I preached a lecture on the week day to that Congregation from whom I had been absent upon the Lord's day, so that I had three sermons to preach every week on the Lord's day I read morning & evening service and preached both parts of the

day and catechized and explained the Catechism every Lord's day all the summer season, there being but few Ministers in the Province whenever I came into those parts which were wholly destitute. I called together as many of the neighbours as I could and read to them divine service and preached, instructing them in some necessary duty and exciting them to proper christian practices; my time was wholly employed in the dutys of my Function, in visiting the well and the sick, in instructing the ignorant, in baptizing children and in preparing for my Lord's days performances. I bless God I was not altogether unsuccessful in my endeavours for I prevail'd with the greatest part of the people to a religious care in sanctifying the Lord's day which before my coming among them were more generally profaned many of 'em did by my direction and encouragement set up the worship of God in their own families to which duty they had been perfect strangers. The Lord's Supper had not been administered here before my time, and after I had taken much pains upon my first coming among them to inform them of the nature of this Holy Ordinance and their obligations to participate of it I could procure only five to communicate with me which by God's blessing did afterwards increase to the number of forty five, I bless God I saw a visible abatement of immorality and profaneness in the Parish and more general prevailing sense of religion than had been before known, I got a school erected in my Parish for the education of youth and maintained five poor children there upon charity and had procured a fund to pay for their learning for one whole year when I left the Province. These and many other things of publick usefulness did Almighty God make me the happy instrument of; I had in modesty forbore to mention these particulars had I not been constrained by the unjust and false representations which were given of me by M<sup>r</sup> Marston to give this account of my Proceedings and their success, thus I have given this Venable Society a satisfactory account (I hope) of the reasons

of my not going among the Yamonsea Indians, & also how I did employ my time while I continued their Missionary in Carolina, upon the whole I hope this hon<sup>ble</sup> Body will see that there is some reason as I am sure there is much truth and sincerity in all that I have said, I hope this hon<sup>ble</sup> Society will give their Missionarys a very strict charge to labour with great diligence in the conversion of the Indian and Negroe slaves in their respective Parishes, which is a thing very practicable & I doubt not but by God's blessing they may be very successful therein, and it is this hope together with a just respect to those of our poor Brethren who are in that wilderness scattered as sheep without a shepherd that encourages my return to them with great cheerfulness.

It is indeed much to be lamented that the generality of our Planters are no great friends to the design of giving their slaves Christian instructions but it may be in the power of a minister to gain their consent by proper and prudent applications to them.

And here I cannot but intimate to this hon<sup>ble</sup> Society that those two persons Captain Nairn and M<sup>r</sup> Steevens who pretend to a great zeal for propagating Christianity among the Yamonsea Indians, have not evinced the least Christian concern for their own ignorant slaves at home, of which they have many residing in their houses and so might with much ease be instructed, but I am very well assured M<sup>r</sup> Steevens has not done the least this way, nor did I ever hear that Captain Nairn hath, so that the Society has the less reason to credit their complaints who are so backward in that themselves which they would have another attempt, tho' attended with the greatest difficultys and the highest improbabilities, so much for answer to the first charge.

2. He saith I removed M<sup>r</sup> Kendal &c.

For M<sup>r</sup> Kendal I found him minister of that Parish which is situated upon the western branch of Cooper river, his character with all sober people thro'out the Province was very mean, but he being now dead I am willing to be silent

as to all further account of his behaviour. The general report in Carolina was that M<sup>r</sup> Kendal had formerly been distracted in Bermudas, of which I do not pretend to give any positive proof, for I never thought myself otherwise concerned in his distraction than as a Christian to pity him and pray for the restoration of his reason, had I once imagined that any one would have had malice enough to have charged me with being the cause of his distraction which was never done before I should have enquired more particularly into his former temper: its the height of falsehood and injustice in M<sup>r</sup> Marston to say that I removed him or contributed anything designedly thereunto, for I do assure this hon<sup>ble</sup> Society and will engage to give them the best authority for what I say that the Country can produce, upon my return, if they require it, that I never came in M<sup>r</sup> Kendal's Parish to preach or to visit his people or to perform any duty of my Function among them during his continuance with them: and why M<sup>r</sup> Kendal should be the least disturbed that one of the vacant Parishes which extreemly wanted a Minister should have a supply by my labours is not easy to imagine. I think any good man should have rather rejoiced that the peoples spiritual necessities were supplied, and that they now enjoyed what they long wanted Ministerial instruction and God's holy ordinances publickly dispensed.

M<sup>r</sup> Kendal was indeed distracted sometime after my arrival and his distraction continued for about 3. weeks, after which he recovered the use of his reason and declared to his friends his inclinations of returning again to Bermudas, whereupon application was made to the chief Inhabitants of the country to furnish M<sup>r</sup> Kendal with a sufficient sum of money for to pay the charges of his voyage, and for his other conveniences, and many of the gentlemen contributed very liberally, so that I believe he had about forty pounds given him gratis to render his circumstances easy and satisfactory, least the want of money should be any disturbance to him and bring upon him again his former indisposition, and with this

provision he voluntarily went off the Country to Bermudas and afterwards from Bermudas for England and was unhappily cast away in the West of England near Falmouth, sometime after his removal from Carolina, the people which he left made their application to me, entreating my assistance to preach sometimes among them, to baptize and instruct their children and to administer to them the blessed Sacrament of the Lord's Supper, and by the consent of my former Parish I had liberty to be with them one Lord's day in a month and because I found they stood in need of more frequent instruction I erected a lecture among them upon a week day once in a month also, but all this was done long after Mr Kendal was removed and gone off the Countrey and this is the real and true account of my proceedings with relation to Mr Kendal. As to what Mr Marston saith of the Countrys injustice and unkindness to several other Ministers of the Church of England, they being all gone off the Country before my arrival, and I having no personal knowledge of them I think myself not concerned, but there is a debt of justice & gratitude which I owe to the People of Carolina and it is this: to affirm that Mrs Marshall the widow of that Rev. Mr Marshall sometime of Barking in Suffolk, and myself are living testimonies of the civilities and kindnesses of the People of Carolina to Ministers of the Church of England who demean themselves well and as becomes their sacred Function.

3. He seems to insinuate that my connivance at vice and ignorance in the Canons & Constitutions of the Church of England were the things which most recommended me to the favour of the Government. As to the first I bless God my conscience testifyeth for me that I did not suffer any publick vice in any person belonging to my charge, to pass without a just censure faithfully representing to my people from the authority of Holy Scripture the evil and danger of a vicious course of life, and whenever I preached (as I did occasionally) before the Governor and Assembly and before

the Chief Justice at our Grand Sessions I made it my care to represent to them fairly and fully whatever I found to be their duty as Christians, and as persons placed in such stations and entrusted with such authorities, and did without respect of persons represent in their proper colours whatever crimes I knew any of them to be guilty of, with great affection beseeching them, for God's sake, and with a due respect to the Publick, to walk worthy their profession as Christians, and their dignity as Magistrates. As to my knowledge of the Canons and Constitutions of the Church of England, Mr Marston can be no judge, having never examined me, but I dare appeal to him or to any other person in the whole Province to accuse me, if they can, of having acted in anything contradictory to the Rubrick or Canons of that excellent Church of which I am an unworthy Minister, or of omitting in the whole course of my Ministry in that Province anything that I am obliged to as a Minister of the Church of England as far as it is practicable in that Infant Colony. If it be said that this is only my own Testimony, I do offer this Venerable Board that if what Testimonials I have already brought from Carolina be not sufficient for their satisfaction, to get upon my return the truth of all that I have written attested by Persons of the most known honour, probity and reputation of any in the Province.

I am I hope as hearty a Petitioner for the grace of humility as any man, and as unwilling to say anything of myself which may have the least show of vain glory, but St Paul was compelled to boast when falsely accused: give me leave then humbly and thankfully to say that Almighty God was pleased to make me the happy instrument of enlarging His Church by bringing many into its Communion, by confirming many who were wavering, and by reforming some who were irregular & profane, of all which I could if need required give more than a few particular instances; I most heartily desire that God may have the glory of all the good that hath been done by me, to Him alone it is due.

In the last place I think it is now my duty as circumstances stand to give this ven<sup>ble</sup> Society a few hints of Mr Marston's character and conduct, to prevent their being imposed on by him and his false representations to the prejudice of Christ's Infant Church in that Province and to their own dissatisfaction when matters may be set before them in a just and true light.

And here I solemnly profess that what I here represent is not from any disrespect to his person, I heartily wish well to him and his family: and as a Christian I do freely forgive the injury he has done me in his printed letter, and none should rejoyce more than myself to see his temper and conduct so altered that there might be a happy reconciliation between him and his people; it is a very unpleasant task to me to give any account of the man and his sence of matter, in which I shall be as brief as possibly I can, consistent with my duty and obligations to this Society and to the Church in Carolina.

Mr Marston is a north Country man, born and lived sometime near New Castle as himself saith: he was curate in a Country Parish in Northttonshire at the time of our happy revolution effected by King William of blessed memory, but Mr Marston being a fast friend of King James's refused to take the oath and as himselfe hath acknowledged to me shewed so great a violence against the Government, and so warm a zeal for the abdicated King James, as that the civil Magistrate of the place was obliged to take notice of him, and he was sometime imprisoned for the liberty he had given his tongue in railing against the Government, he continued a Non juror for many years and gave sad evidences of his uncharitableness to those Bishops & Clergy who had submitted to King William's authority, himself told me that he did refuse to go to church after he was obliged to leave his cure, he saith he served God as acceptably at home. He being much afflicted for the guilt, which he supposed the Nation had contracted by submitting to King William's Government, resolved upon keeping a fast from flesh till such time as the rightful heir, as he supposed,



should reassume the Imperial Crown of England, and this fast as he has told me and several others, he kept inviolable for seven whole years, but being reduced to some necessities he was under great temptations to eat such provisions as he could procure contrary to his intentions before either King James or the pretended Prince of Wales, returned to England; this account of himself and his proceedings he has formerly taken great delight in giving myself and several others have often heard him boast of this long fast. It so fell out that M<sup>r</sup> Marston being reduced to the greatest necessities imaginable that at last he bethinks himself and takes the oaths to King William to whom he had declared himself a very open enemy, after this qualification he comes for Carolina about the year 1699. and who could choose but wonder to see so violent an opposer of King William's authority swear allegiance to him, had he but given any tollerable proofs of his honesty and sincerity here in, all good men would have approved his proceedings in this last particular, but insted of that he sheweth himself the same enemy to the Government after he had sworn fidelity to it, that he was before, taking all opportunities to cry up the late King James and the Jacobites, whom he generally termed the honest men of England, and railing very scandalously against King William, the Bishops and Parliament then in being; this he did so frequently and publicly in the ship in which I came for Carolina, that he and some other gentlemen on board who were better friends to the Government than he, comenced very violent quarrels upon this head, which were not reconciled when they came ashore in Carolina, insomuch that his constant applauding King James, the King of France, the Jacobites and Papists, and his vile reflections upon King William and the pious Bishops and Clergy of this Kingdom had gained him the general reputation on board of being a Roman Catholick; of which he had given very shrewd cause of suspicion, by the use of a crucifix and by his justification of the papist custom of crossing themselves, as M<sup>r</sup> Heyrn a considerable Planter now in the Country did very commonly report of him, and did ever with great seriousness say that he saw him use a crucifix in his private devotion in his cabbin, this M<sup>r</sup> Heyrn is yet living in Carolina

and hath given this account of M<sup>r</sup> Marston to myself and to several others.

This M<sup>r</sup> Marston has upon all occasions shewed the greatest disrespect to those of our Bishops who were advanced to that dignity by King William, particularly he has so indecently railed against the late Bishop Kiddar and did express himself so unchristianly when he heard of his death, as is not proper to repeat, he joyns with many of his sense in reproaching the late most Rev. Archbishop Tillotson, the present right Reverend Bishop of Salisbury &c.

With some difficulty he got himself erected Minister of Charles Town, some short time after his arrival, which was because there was not another Minister upon the spot, nor any that they knew of like to come in, I shall not entertain this hon<sup>ble</sup> Society with an account of his ill conduct in that post to the great prejudice of the Church in that poor Province, only I must not omit letting you know that he has always shewn himself the same disaffected person to the Government which he was at first and continues in his conversation to approve and defend his own and the Jacobites proceeding in their non submission to King William's authority, his temper has ever been most improper for that part of the world where heates and violence & insolence will be as ineffectual as anywhere.

His frequent practice for many years has been almost every Lord's day to preach against the Dissenters whom he treated with so much roughness and severity that they had wholly deserted the Church, and were become very great enemys to his person and ministry, and were wont to speak of him in very indecent terms of disrespect: the Church at Charles Town which in M<sup>r</sup> Marshall's time was well frequented is now almost wholly deserted through M<sup>r</sup> Marston's imprudent conduct, and the Meetings are thronged, and too many stay at home, because they will worship God publicly in church only, and cannot come there without being shamefully affronted

It will appear indeed very strange that the Dissenters are of late become M<sup>r</sup> Marston's friends and advocates, as for our dissenting Brethren, I have as great a value for men strictly

conscientious among them as any man has, and many can witness for me that I have intreated them with due respect and tenderness, but in this affair I must say what all who are upon the spot in Carolina cannot but discern, it appears that they are now friends to M<sup>r</sup> Marston against whom they have been such known enemys because the supporting him in his place will promote their interest and increase their numbers. The true character of M<sup>r</sup> Marston is, that in his judgement he is a violent Jacobite and great enemy to the Government in Church and State as settled under King William, very warm & uncharitable to Protestant dissenters and very frequent and bitter in his pulpit invectives against them; very imprudent in his conduct by which he has greatly prejudiced the Church of England interest in Charles Town, very imperious in his carriage to all in general and very rude and insolent in his behaviour to the Government offering such affronts as authority will by no means bear tho' lodged in the hands of men very humble and of a good temper; this ven<sup>ble</sup> Body may if they desire it have satisfaction that this is a just and true character of M<sup>r</sup> Marston from under the hands of persons unbyased and of known integrity and reputation, such as may be depended upon. I know that many pious and honorable in that Province who have not thought themselves obliged to encourage a man of M<sup>r</sup> Marston's principles and practices will be much concerned to think that the Province and myself should be so misrepresented as we are in this printed letter. I pray God inform M<sup>r</sup> Marston's judgement aright and give him grace for the future better to govern his turbulent and imperious temper, that he may do God and his church yet some service in Carolina, for if he continues what he has been many will conclude that it had been better for him and many in that Province if he had never come there.

I am with profound respect and gratitude

Honor<sup>d</sup> Gentlemen

Your humble obedient and  
faithful Missionary

S. Thomas. [No. LXXIX.]

[THE QUEEN'S BOUNTY.]

Bishop of London to L<sup>d</sup> Treasurer

July 3. 1702

My Lord

These three persons M<sup>r</sup> Patrick Gordon, M<sup>r</sup> John Barrow & M<sup>r</sup> Samuel Thomas, the first for New York the second for Connecticut and the third for Carolina being appointed for Her Maj. service to go Chaplains to those respective places & being forced to depart before they could sollicite for the Queen's bounty of £20. each I have procured the bearer M<sup>r</sup> Chamberlain to lay down the money & humbly intreat your Lordship to reimburse him upon the usuall account My Lord

Yo<sup>r</sup> Lor<sup>ps</sup> most obedient humble Serv<sup>t</sup>

H. London.

*Addressed :* To the Right Hon<sup>ble</sup>

the Lord Godolphin Lord Treasurer

*Endorsed :* 14 July 1702. Ordered. [P. R. O., Treasury Papers, Vol. 80, No. 94.]